A U M

"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the man that was, that is, and that will be, for whom the hour shall never strike."—*H. P. B.*

THEOSOPHY

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TIBETAN TEACHINGS*

(*Continued from August*)

DOCTRINES OF THE HOLY "LHA."

"The forms under which any living being may be reborn, are sixfold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth."

"As a consequence of premature decease, the 'Bardo' is prolongated. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad."—(EMIL SCHLAGINTWEIT, *Buddhism in Tibet.*)

THE notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till

* This article by H. P. Blavatsky was first published in *Lucifer* for October, 1894.

the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dën-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang-ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in *Buddha and Early Buddhism,* since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet.*

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

"At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

"Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhûta'—'ro-lang' in Tibetan—or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit,' can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished,' the 'Byang-

tsiub,' or the 'Bodhisatwas' alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after 'dying.' Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind."

If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter," limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" and "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

"Further on Della Penna writes:

" 'These chang-chüb—the disciples of the chief saint—have not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.' "

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

"These chang-chüb have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama (meaning the Dalai-Lama) is always endowed with the soul of the same chang-chüb, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chüb to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chüb wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

"This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their

death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—*i. e.*, the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becoming a Dhyan-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvâna is the 'unconscious whole.' He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang,' for he has reached the end of 'Tharlam,' the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a 'Dang-ma,' an absolutely purified soul. Henceforth he is free from the danger of 'Dal-jor,' human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. 'He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,' says the Book of Khiu-ti.

"But, as 'there is more courage to accept being than non-being, life than death,' there are those among the Bodhisatwas and the Lha—'and as rare as the flower of udambara are they to meet with'—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

"Some of them prolong their life on earth—though not to any supernatural limit; others become 'Dhyan-Chohans,' a class of the planetary spirits or 'devas' who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.'

H. P. BLAVATSKY.

CONVERSATIONS ON OCCULTISM*

STUDENT.—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called *phantasy;* that is, the reäppearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its

* This article was first printed by Wm. Q. Judge in *The Path,* December, 1894.

essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are

sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven", devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly. But they often find the hour ripe and a scientific man ready, and then touch his cogitating mind with a picture of what he seeks. He then has a "flash" of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H. P. B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

P.295
P.460

SHANKARA'S CATECHISM*

INTRODUCTORY.

IN the "Awakening to the Self," and, still more, in the "Crest Jewel of Wisdom," Shankara the Teacher uses many words in a clear, precise, and consciously exact sense, which is not always to be gathered from the context of these two works. In the "Awakening to the Self," this is hardly an impediment, as the expression of this excellent poem is so perfect and universal; nor is there any great impediment in the first part of the "Crest Jewel of Wisdom," which has been translated under the title "First Steps on the Path." But further on in the "Crest Jewel," this is not the case. It becomes more strict and technical in meaning; and without precise definitions, much is hardly intelligible. But in the "Crest Jewel" itself these definitions are not always to be found. What is to be done then, if we really want to understand the Teacher precisely?

Happily Shankara has left us a Key in his own work, the "Awakening to Reality," where nearly every special word of his philosophy is exactly defined. We have only to try to find the best English translation of his definitions, and we shall have a clear clue and outline to the larger work, the "Crest Jewel," and, indeed, to the whole of Shankara's philosophy.

One thing must be remembered. This "Awakening to Reality" is what we have called it—a catechism. And in a catechism we can hardly expect the perfect poetical form and splendid imagery of works like the "Awakening of Self." What we shall find, is lucidity, accuracy, grasp, coherence; but not poetical beauty. Thus is begun:

THE AWAKENING TO REALITY.

Shankaracharya's Tattva Bodha.

I.

To the Master, the World-Soul, the Master of seekers for union, obeisance; to the teacher, the giver of wisdom. To fulfil love for those who would be free, this Awakening to Reality is addressed to them.

THE FOUR PERFECTIONS.

We shall tell of the way of discerning reality, the perfection of freedom, for those who are fitted by possessing the Four Perfections.

What are the Four Perfections?

—The Discerning between lasting and unlasting things; No Rage for enjoying the fruit of works, either here or there; the Six Graces that follow Peace; and then the Longing to be free.

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* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, January, 1895.

What is the Discerning between lasting and unlasting things?

—The one lasting thing is the Eternal; all, apart from it, is unlasting.

What is No Rage?

—A lack of longing for enjoyments here and in the heaven-world.

What is possession of the Perfections that follow Peace?

—Peace; Self-Control; Steadiness; Sturdiness; Confidence; Intentness.

What is Peace?

—A firm hold on emotion.

What is Self-Control?

—A firm hold on the lust of the eyes and the outward powers.

What is Steadiness?

—A following out of one's own genius.

What is Sturdiness?

—A readiness to bear opposing forces, like cold and heat, pleasure and pain.

What is Confidence?

—Confidence is a reliance on the Voice of the Teacher and Final Wisdom.

What is Intentness?

—One-pointedness of the imagination.

What is the Longing to be free?

—It is the longing: "That Freedom may be mine".

THE DISCERNING OF REALITY.

These are the Four Perfections. Through these, men are fitted to discern Reality.

What is the Discerning of Reality?

—It is this: the Self is real; other than it, all is fancy.

SELF, VESTURES, VEILS, MODES.

What is the Self?

—He who stands apart from the Physical, the Emotional, and the Causal Vestures; who is beyond the five Veils; who is witness of the three Modes; whose own nature is Being, Consciousness, Bliss—this is the Self.

THE THREE VESTURES.

What is the Physical Vesture?

—. eing formed of the five creatures fivefolded, born through works, it is the house where opposing forces like pleasure and pain are enjoyed; having these six accidents: it is, is born, grows, turns the corner, declines, perishes; such is the Physical Vesture.

What is the Emotional Vesture?

—Being formed of the five creatures not fivefolded, born through works, the perfection of the enjoyment of opposing forces like pleasure and pain, existing with its seventeen phases: the five

powers of knowing; the five powers of doing; the five lives; emotion, one; the soul, one; this is the Emotional Vesture.

The five powers of knowing are: Hearing, Touch, Sight, Taste, Smell. Hearing's radiation is Space; Touch's, Air; Sight's, the Sun; Smell's, the Twin Physicians; these are the powers of knowing.

Hearing's busines is the seizing of sounds; Touch's business, the seizing of contacts; Sight's business, the seizing of forms; Taste's business, the seizing of tastes; Smell's business, the seizing of odors.

The five powers of doing are: Voice, Hands, Feet, Putting-forth, Generating. Voice's radiation is the Tongue of Flame; Hands', the Master; Feet's, the Pervader; Putting-forth's, Death; Generating's, the Lord of Beings; thus the radiations of the powers of doing.

Voice's business is speaking; Hands' business is grasping things; Feet's business is going; Putting-forth's business is removing waste; Generating's business is physical enjoying.

What is the Causal Vesture?

—Being formed through ineffable, beginningless unwisdom, it is the Substance and Cause of the two Vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the Causal Vesture.

THE THREE MODES.

What are the Three Modes?

—The Modes of Waking, Dreaming, Dreamlessness.

What is the Mode Waking?

—It is where knowledge comes through Hearing and the other knowing powers, whose business is sound and the other perceptions: this is the Waking Mode.

When attributing itself to the Physical Vesture, the Self is called the Pervading.

Then what is the Mode, Dreaming?

—The world that presents itself in rest, generated by impressions of what has been seen and heard in the Mode, Waking, is the Mode, Dreaming.

When attributing itself to the Emotional Vesture, the Self is called the Radiant.

What then is the Mode, Dreamlessness?

—The sense that I perceive outwardly nothing at all, that rest is joyfully enjoyed by me, this is the Mode, Dreamlessness.

When attributing itself to the Causal Vesture, the Self is called the Intuitional.

THE FIVE VEILS.

What are the Five Veils?

—The Food-formed; the Life-formed; the Emotion-formed; the Knowledge-formed; the Bliss-formed.

What is the Food-formed?

—Coming into being through the essence of food, getting its growth through the essence of food, in the food-formed world it is again dispersed, this is the Food-formed Veil,—the Physical Vesture.

What is the Life-formed?

—The Forward-life and the four other Lives, Voice and the four other powers of doing; these are the Life-formed.

What is the Emotion-formed Veil?

—Emotion, joining itself to the five powers of knowing,—this is the Emotion-formed Veil.

What is the Knowledge-formed?

—The Soul, joining itself to the five powers of knowing,—this is the Knowledge-formed Veil.

What is the Bliss-formed?

—This verily is the Substance not quite pure because of the unwisdom that gives birth to the Causal Vesture; in it are founded all joys; this is the Bliss-formed Veil.

Thus the Five Veils.

By saying: "Mine are the lives; mine is emotion; mine is the soul; mine is the wisdom"; these are recognized as possessions. And just as a bracelet, a necklace, a house and such things separated from one's self, are recognized as possessions, so the Five Veils and the Vestures, recognized as possessions, are not the Self [the Possessor].

What, then, is the Self?

—It is that whose own-nature is Being, Consciousness, Bliss.

What is Being?

—What stands through the Three Times [Present, Past, Future,]—this is Being.

What is Consciousness?

—The own-nature of Perceiving.

What is Bliss?

—The own-nature of Joy.

Thus let a man know that the own-nature of his own Self is Being, Consciousness, Bliss.

EXPLANATORY.

This "Awakening to Reality" is a summary of an intuition of the world, a solution of the universe. Only those who have certain mental and moral endowments are ripe for the understanding of such a solution of the world. Briefly, these endowments are: wisdom and will. The solution reached is—the real Self of every man is the Eternal. This Self is inwardly beginningless, endless, immortal. But outwardly it becomes manifest as three lesser selves, each with its own vesture, its own world.

Lowest of these is the physical self, the "Pervading"; with its physical Vesture, in the Waking world.

Next, the emotional self, the "Radiant", with its emotional Vesture, in the Dreaming world.

Highest, the causal self, the "Intuitional", with its causal Vesture, in the Dreamless world. It has existence apart from the Eternal, owing only to the thin veil of illusion, which hides the identity of the One with the All. Thus, as to its own nature, it is unknowing; for, while believing itself One, it is really All. But for all other things it is unerring, for its close proximity to, and real oneness with, the Eternal, give it the inner sense of the trueness of things that is all wisdom. This is "the Seer who ordained all fitly through the ages."

In the Physical Vesture adheres one Veil; in the Emotional Vesture three—the vital, the emotional, the moral;—in the Causal, again one.

There is a great difficulty in finding a fit word for the term we have translated "radiation". What is meant is the power—personified, almost personal—conceived to be the "regent" or "deity" of the field in which each mode of perception and action finds its expansion. A closely analogous phrase would be, for instance, "the Prince of the Powers of the Air", who would thus be the "regent" or "deity" of the powers of touch, and, in morals, the "lusts of the flesh".

This is, of course, mythology: a mythical representation of an actual truth, very difficult to represent otherwise than mythologically.

But in the conclusion of the matter there is no difficulty. It is, that a man shall know the Own-nature of his own Self to be Being, Consciousness, Bliss; or, in other words, Eternal, Wisdom, Love.

SECRET DOCTRINE EXTRACTS*

This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system—this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.

* Original Edition Vol. II, p. 240, foot note. See Vol. II, p. 250, 3rd Edition.

THE PSYCHOLOGY OF DREAMS

(Continued from July)

II.

OUR senses give us cognizance of the exterior or objective world. To the senses there is no other world than that, because they perceive no other world. To them there is no matter; there are only color, sound, smell, taste, and contact. Clearly, this is a state which we may call sense-consciousness. Minerals, plants, animals, have this state of consciousness, as well as ourselves; in some cases more acutely developed, or to speak accurately, more predominant; in other cases less so. This is not *matter;* it is the consciousness so far manifesting *in* matter as we know it through the senses. This state is due to the body, and the body alone, which is our earth, or "matter". And what we call our senses are the focalizations in our bodies of the five "characteristics," that is, the five grades of intelligence so far acquired by the Souls which compose our bodies, and manifested by them. "Matter" is what we do *not* see; all that we perceive are the manifested characteristics. The Intelligence everywhere diffused through Space, as light is diffused, is concentrated in our bodies as light is concentrated *in* a lens, or thrown off by objects. The senses are our lenses which concentrate the light of intelligence diffused by aggregations, or bodies, of Souls less informed than ourselves.

The opposed aspect of sense-consciousness is that state which we know as sensation. Sense is the expression of physical consciousness; sensation the impression from physical consciousness. The one always proceeds from without inwardly; the other from within outwardly; so that the state called sense-consciousness is always being transformed into sensation, and the state named sensation is always being transformed into action of the senses. They are mutually interdependent and sustaining. The one is the lowest mode, or manifestation, of the power to perceive; the other, the lowest mode of the power to receive; broadly speaking one is *touch* or contact, the process of physical evolution. The other is *feeling*, the mode of spiritual involution. They go hand in hand, in every plane of substance, in every form of being. We know that minerals, plants, animals, have in them this state of consciousness as well as ourselves, for one and all they manifest selective affinities and repulsions. The various combinations of chemical elements making up the "matter" we contact, no less than the various forms of the vegetal and animal worlds, cohere and sustain their peculiar structures through sense and sensation; through touch and feeling.

From the presence of these two states in ourselves there is possible the presence of a third state, which grows in them as in a soil and light—remembering always that "soil" implies not only earth, but water and air, and that "light" implies heat and the circulation

of air and moisture. This third state of consciousness in us, and as well in the mineral, plant and organic forms of the Souls about, within and around us, we may call desire consciousness, which takes up the sensations, or impressions received through the senses, and feeds on them, as sensations are fed by the impacts of the senses. In this state we seek repetition of sensations which we feel to be concordant, and likewise seek to eject sensations which we feel to be discordant. We are not alone in the possession of this state of consciousness. It inheres in every atom, for our greatest students of chemistry affirm that the atoms "are qualitatively and quantitatively different, one from another," no two atoms, say of hydrogen, being *identical* in their actions and reactions. In the atoms, as in the plant life and the animal life and the life in our bodies, there is always the dual force of desire, seeking that which is conformable to its own acquired sensations, and rejecting that which is not in accordance with its nature.

The combination of these three states in any organic or inorganic thing makes possible its existence or life. Or, putting it another way, the cohesion and activity of these three states in any Soul or aggregation of Souls, *is* the Life and the life-force, or *prana* —the Breath and the Breathing, as that magnificent Sanskrit word means. When the mutual interplay and support or sustenance of any one of the three states, sense or touch, sensation or feeling, and desire or *kama,* is disrupted, externally or internally, their unity is broken, *Life* can no longer manifest; one by one the Souls seek other conditions or combinations; the form disappears, and new forms appear. When this process is related to the Soul it is truly called metempsychosis—Souls incessantly manifesting and disappearing. When they manifest a Body is formed and Life exists. When the conditions of manifestation are interrupted, broken up, the Souls no longer manifest, Life flies away to new combinations, the Body dissolves. When this process is related to bodies it is called reincarnation. And as in these Kali Yuga days we more and more become immersed in the samvritti of physical evolution, it is but natural that the word reincarnation should have largely displaced the more ancient and accurate term metempsychosis. It comes from looking at metaphysical things from the false basis of the assumption of the "reality" of physical things.

The names given to these four states in Oriental esotericism are counting from the lowest upwards, *Prakriti*, "matter," whose "characteristics" are the *Indryas*, or five senses, constituting the basis of sense-consciousness; and *Kama*, "desire," whose "characteristics" are the *Karma-Indryas*, the five classes of impressions or perceptions corresponding to the five senses, constituting the basis of sensational consciousness; *Kosha*, "body," or "vehicle," of which there are said to be five, or one composed of each grade of "matter" concentrated in and corresponding to the Indryas; and *Prana*, "life," the manifestation of Kama through the Koshas. We can see that of these four states of consciousness, Prakriti and Kosha stand to each

other in the relation of the Universal and the particular, and represent Physical Evolution; while Prana and Kama stand to each other also as the whole to the part, and represent Intellectual or Psychic Evolution. One represents objectivity, the "things perceived." The other represents subjectivity, or the "perceptions." They are correlative and interchangeable, because both represent the action of the Soul, the *Perceiver*, and are but names, modes and processes of the acquisition of Intelligence by *expression* and *impression*.

We may now, perhaps, be in some position to appreciate the profound revelation waiting for us whenever we begin to study Nature internal and external, neither considering the one from the standpoint of the other, nor yet from the standpoint of samvritti, the Intelligence so far acquired and active in us, as if it were the true basis; but from the standpoint of the Soul, the Perceiver; that is to say, from the standpoint of *Psychology*. By the first glimmering of the light of this revealment, we see that the basis of all Intelligence is the action of Spirit upon Matter, of *Purusha* upon *Prakriti*, of Soul upon Souls, and of Souls upon Soul; that these Souls are *identical* in their *inherent* nature, differing only in the respective degrees of their *acquired* natures, or Intelligence; and that these varying degrees of intelligence have all come about through the mutual *action* of Soul upon Souls, and the *reaction* of Souls upon Soul—*Karma and Dharma*, or Action and Law. Now the threefold Evolutionary Process should begin to represent to us something more than mere words, or dead ideas, or speculative hypotheses and theories—"dreams." It should dawn upon us that this is the *actuality* of our own immortal being and mortal nature; this the eternal process of any and all manifestation: the Monadic or Spiritual acting upon the Prakritic or Material, from whence arises the Intellectual or Psychic, with all its states, limitations and conditionings, "grouped," as we have already quoted from the *Secret Doctrine*, "under Thought, Will, and Feeling."

And now, too, we ought to be able to read a little way within the words of *Light on the Path* and see in ourselves something of what its author is speaking of when he says: "The whole world is animated and lit, down to its most material shapes, by a world within it. This quality is characteristic of the life which lies within matter; for those who see it, need no lamp to see it by. If we took the trouble to call Nature into the witness box we should find that everything which is perceptible to the ordinary sight, has something even more important than itself hidden within it; the microscope has opened a world to us, but within those encasements which the microscope reveals, lies the mystery which no machinery can probe."

This mystery can never be probed except through the study and application of Theosophy, which is only a word for so much of the accumulated Wisdom of Spiritual Psychology as has been recorded for our benefit by H. P. Blavatsky—all and more than all that can be digested and assimilated by us at our present stage of evolution-

ary progress, and which, if so digested and assimilated, will infallibly open doors in us long closed, and our "intuition" extend to higher states than those typified in any field of physical or metaphysical action now open to us.

For we live and move and have our being in "matter." Our knowledge of it has become intuitive, so much so that we esteem it the only "reality," and will not use our intuition in any other direction. We will employ our "imagination" and our reasoning faculties, our hopes and fears and other feelings, in the vague and vain attempt to solve the mystery of higher states, and the unsolved problems of this, but we will *not* employ our intuition—the *Spiritual* mode of direct perception on any plane or in any state—in order to *see*. We deny the possibility, and in thus being a materialist we become that strange thing, a being which cannot see its own light, a thing of life which will not live, convinced until death that there is no seeing except by indirect means, no life except in the body we know.

Yet the whole order of Nature evinces a progressive march toward *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The very fact that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what we in our ignorance call "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings, guided by higher Intelligences, whose collective aggregate constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Everything in the Universe, throughout all its kingdoms is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. To *see* that this is so, is to employ the intuition—direct perception. Not to see it is to be dead and blind to the presence and potentiality of the highest faculty in us.

The Universe is worked and *guided* from *within outwards*, and man is the living witness to this Universal Law and to the mode of its action. Every *external* motion, act, gesture, whether voluntary or mechanical, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind—Soul in the Kosha, proceeding outwardly from Karma-Indryas through Indryas into the world of Prakriti, the whole the process of Prana. Thus the whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings—Souls in aggregation—each having a mission to perform, and who—whether we give them one name or another—are "messengers" in the sense only that

they are, one and all, the agents of Karmic and Cosmic Laws. They vary infinitely in their respective states and degrees of Intelligence; and to call them all pure Spirits is only to indulge in poetical fancy. They are all in Evolution—Spiritual, Intellectual and Physical—and each of these Beings either *was* or prepares to become a man. They are *perfected*, when not *incipient*, men.

The chief difficulty which prevents the men of science from believing in divine as well as nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits of the Departed" is the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of "matter." What we have tried to indicate is that "matter" is composed of Souls, whether *Atma*, *Atma-Buddhi*, or *Atma-Buddhi-Manas*, words which are the correspondences and fonts of Spirit, Soul and "matter" in everything. From the highest Dhyan-Chohan or "Archangel," down to the lowest conscious "Builder," all such are *men* from other periods of evolution on this or other Spheres; and so, also, the inferior, semi-intelligent and non-intelligent Elementals, incipient and embryonic Souls, are all *future* men.

(*To be continued*)

THE HYMN OF THE SPIRIT*

Purusha Sukta: Rig Veda, x, 90, 1-5.

Thousand-headed is Spirit, thousand-eyed, thousand-footed; he wrapping the world altogether, overpassed it by a space of ten fingers.

Spirit verily is all this, what has been and what shall be; also of immortality he is the lord, when he passes outward through the food of being.

So great is his greatness, yet Spirit is more ancient than this. For all these beings are but one step of him, three steps of him are eternal in the heavens.

As to the three steps, Spirit ascends upwards; one step, again, came into being here; he then extended everywhere, over what consumes and what consumes not.

From him was born Radiance, and, from Radiance, Spirit; he, born, stretched forth, behind the world and before.

* Reprinted from the "Oriental Department" papers, March, 1895.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER IV.

This fourth chapter deals with the Septenary Constitution of Man; shows how the doctrine differs from the ordinary Christian one; gives the septenary constitution of Man; points to the intimate relation between the Septenary nature of the Earth and the Seven Principles of Man; explains what the real Man is *as a being* under the terms of Atma, Buddhi, Manas, the trinity or three higher principles; and classifies the transitory four lower principles as *aspects* of the three higher principles during Man's connection with the terrestrial world. We have all—it is presumed—not only read the chapter but *studied it* in the endeavor to understand what is therein presented and will now proceed to the consideration of such questions as may have arisen.

Q. Mr. Judge refers to the necessity of care of the Self (page 29). *If the Self is the cause of all, how could there be care of it?*

A. The words referred to are not as stated in the question; they read, "the care of soul, which is the Self." It is through the Soul—the acquired experience—that Self perceives and acts; it is by means of Soul that Self learns to know Itself as of another nature than its experience, perceptions or embodiments. In the sense that there is no Soul possible without the Self; or in other words, there are no perceptions or experience possible without the Perceiver, the Soul is the Self, therefore the growth of soul depends upon the more and more full *realization* of the unchanging Self; this involves for us a "care" that we understand the nature and purpose of existence.

Q. On page 30, the chapter speaks of "rational and irrational soul". Could you explain the phrase?

A. "Rational soul" means that stage of evolved being which is self-conscious, and "irrational soul", those stages which are con-

scious, but not self-conscious. There is a gulf between the highest conscious animal and the lowest self-conscious man in respect to the sense of responsibility; man is responsible for his thoughts, words and deeds; the animal has no such perception, and thus is called irrational. Manas is active in Man whether in its higher or lower aspect; in the animal it is latent. The term "irrational soul" has also been used to designate that class of human mentality which is wholly engrossed in physical existence.

Q. How does "This three-fold scheme of the nature of man contain the Theosophical teaching of his seven-fold constitution", as stated on page 30?

A. The answer is in the context, "because the four other divisions missing from the category can be found in the powers and functions of body and soul, as I shall attempt to show later on". The whole of the chapter is devoted to the answer practically; the last paragraph in the chapter gives a recapitulation, which if thought over will help to clarify, and explain.

Q. In what sense am I "my brother's keeper"?

A. Each being is of the same essential nature—Spirit; each evolves from within outward, and each at any given period occupies that place in the great community of souls which his degree of attainment provides. As all are from, and of, the same Source, and all are proceeding towards the same goal, the more progressed are in nature bound to help the lesser; the law of Karma inherent in each being provides for the adjustment of effects to causes. A general answer would imply that we are our brother's keeper in every sense; the more we know of the common source, nature and purpose of all, the better able will we be "to keep our brother".

Q. How is it that "Behind will, stands desire"? It seems as though it should be reversed.

A. We do not act until there is desire or intention to do so; Will is the force of consciousness in action. Will, being the force behind action or desire, is colorless; it is colored by the nature of the desire or feeling. No desire, no action. It is the motive or desire behind the use of our colorless will power that qualifies the action of our thought, word or deed.

Q. Why is it that we cling so to bodily existence?

A. Because of our desire to so do, knowing no better. Our desire sets in action our Will in that direction, and by our desire and desires, we make attractions and attachments that hold us. As all our powers spring from and rest in the Self—or Spirit, and as we use those powers for sentient physical existence, the bondage is strong. Release comes from a full and true understanding of our own and all nature, when the powers of Spirit will be employed for all, and in all directions, and not exercised as they are, in one direction only, physically and in pursuit of personal desires.

Q. What is the difference between the individuality and the personality?

A. "Individuality," theosophically defined, is the Higher Ego; "personality" is the false ego: that aspect of the reincarnating ego which is connected with, and immersed in, terrestrial existence and imagines itself to be the senses, qualities, and faculties which it possesses physically.

Q. What would you call "soul powers"?

A. All powers of every kind are soul powers; those powers we use—or rather misuse—in our every-day existence are soul-powers. It is the misuse of "soul powers" that brings karmic retribution.

Q. How can thought be so powerful?

A. Because every form seen by us, or unseen, is endowed with intelligence in some degree; because thought precedes action and institutes it, and because the effects of thought are consciously or unconsciously felt by beings near and remote, arousing them to some kind of action. Thought does not exist of itself, it is always the product of some Thinker; every thought is in regard to some thing and produces an image of that thing; the concentration of the Thinker upon the matrix he has created, draws into it the lives that swarm in the terrestrial atmosphere, energizes them and gives them direction, according to the motive and desire of the Thinker; this matrix, made a living force, can insidiously impel to action other Thinkers whose natures and desires are similar, or who have the seeds of such desires within them, and all this whether the creator of the matrix is conscious of the results or not. "Thought" or more correctly, the ability to think, is the most powerful creative, destructive, preservative or regenerative agent that any beings possess; it acts weakly or strongly, according to the knowledge and power of concentration of the Thinker. In occultism, "thought" is the real plane of action; what we see or perceive physically are merely the effects of thought.

Q. Unity is spoken of; how can there be unity in all these separated or different principles?

A. All the principles are merely *aspects* of the One Principle; more or less conditioned modes and bases of thought and action. Unity lies in the fact that all temporary differentiations proceed from, and rest in, the essential spiritual nature of all beings. There could be no diversity without unity as a basis. We all *live*, and life in all of us is a unity, but our use and expressions of life present great diversities.

Q. Will we always have an earth and an earthly body? Or will we ever get above this altogether?

A. It is not a question of earthly, or what we now perceive as physical matter. Wherever we exist, it must be in some form

of substance as an embodiment, and that then will be as objective to us as is our present earthly matter. So long as manifestation endures, experience of any kind implies objectivity on every plane; if there is no basis for experience, there is no experience. The trouble is not with the earth as it now is or ever will be, it is with ourselves, imbued as we are with false conceptions of every kind. We have the power to understand our nature and the nature of all beings, and through that understanding to purify our own natures, and in so doing raise up and purify the natures of others like ourselves, as well as the beings below us. We cannot leave the earth until we have done our part to the full, and then it will be so different that perhaps we will not want to leave it, although we will have earned the right to choose. Read the *Voice of the Silence*.

Q. What is meant by "each principle is correlated to a plane, a planet and a race" (page 30)?

A. The Root and substratum of all that is, is Spirit, Self-existing and All-pervading. It is the Unity *within* which all differentiation takes place. The Unity is not destroyed because of any number of diversities that may be evolved from and within It; an efficient Cause is not eliminated as long as there is a basis in which effects may be produced. Manifestation means differentiation from and within the Unity; the statement of the Secret Doctrine is that manifestation or differentiation proceeds in seven ways or stages, that this applies to all degrees of substance and all forms, and all kinds of beings. Man is shown *to have* seven principles; He derived these principles one at a time, as differentiation of the planet proceeded; therefore each principle of Man is correlated to a particular stage of differentiation of the planet. Each planet, again, in our solar system has seven principles, so that Man, planets and solar systems have as their constituent parts similar principles, and each principle in Man, planets or solar systems, are co-related to each other; there is therefore an active or latent relation between each and every form and being, which, as we grow in knowledge and wisdom may be availed of. Humanity, as a whole, proceeds also in seven stages, concurrently with the conditions of the planet, and thus at each stage is called a Race, each of which, again, has its seven subdivisions expressed again in a number of septenary ways. So, from top to bottom and in every direction, there is a channel, plane and relation between every form and being and every other, from highest to lowest; and this relation exists, whether any being in any particular state of perception is aware of it, or not. Knowledge of this great fact, and the arousing within ourselves of the necessary conditions, will enable us to use and direct the sevenfold occult forces. All nature is before us and within us, we must therefore take and use what we can, and wisely; the steps necessary are shown in Theosophy and no one of these may be overpassed.

Q. Do the principles exist independent of each other?

A. Each principle is derived from and exists within the One Supreme Principle; as the lowest principle is so derived, and depends upon the chain of principles above it and from which it was directly derived; the principles are *interdependent*. For instance, we may take the body as the lowest principle; there are bodies on earth all the time as long as humanity lasts, but our present bodies had their beginnings and will have their dissipation. The reason why we have the present body is because we occupied bodies before, having established the "principle" of sentient bodily existence. When we leave the body, it returns to the elements from which it was drawn, but the "principle" of bodily expression remains in us and will be expressed in another body at some future time. The principles remain, although the operation of those principles and the tendency to do so is periodical.

Q. What is a principle?

A. A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being, implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being.

Q. Why is Prana, the Life principle in the body, called transitory? It would seem as though Life must always be.

A. The Sanscrit term for the One Life which permeates and sustains all the principles is Jiva. Prana is that *aspect* of the One Life which sustains and permeates the physical body. When that aspect is withdrawn, the body disintegrates. That aspect being withdrawn from the body is used in the remaining principles or those which the late bodily occupant is conscious in and upon.

THE THREE WORLDS*

Katha Upanishad, ii. 1, 6.

He who knows the first-born of Radiance, born of old of the waters, standing hid in secret, who looked forth through creatures: this is that.

And the great mother full of divinity, who comes forth through life, standing hid in secret, who was born through creatures: this is that.

The fire hidden in the firesticks—like a germ well concealed by the mother—that fire is day by day to be praised, by men who wake, with the oblations: this is that.

Whence the sun rises, and whither he goes to setting: that all the bright ones rest in, nor does any go beyond it: this is that.

*Reprinted from the "Oriental Department" papers, March-April, 1896.

AROUND THE TABLE

THE usual summer peregrination of our Family did not come off this year. As Mother remarked, "There is really too much to do—I wouldn't feel right to run away from it;" and this was in fact the concensus of Family opinion—concretely expressed by the busiest summer we have known in years. There have been some notable "week-ends", however, when the mountain camp was opened on a Friday, perhaps, and closed again in time for Mentor to be rushed to town by automobile and train in order to look after the Theosophical Meeting on Sunday night.

Quammy, our "Visiting Adept," has been a feature of some of these well-earned "week-ends". Summer weather has no effect, one way or the other, on our genial old friend. And what an addition to a camping party Quammy always is—the very life of it, no less! Fancy stout and rubicund old Quammy swathed in one of the giggling Anna's aprons, broiling trout as he alone can broil them at our rustic fire-place! Quammy cooks; Quammy draws water; he sweeps, he fashions rustic seats, he hangs hammocks so the sunshine never strikes hot on your face. And in the evening Quammy sings, and sings wonderfully, to the strains of a sweet-toned and much battered guitar.

That he is the same old credulous Quammy—always "believing and believing", as Student put it one day—has been brought most amusingly to our attention more than once this summer. The "occult" has no small place in his attentions and he proposes to surmount it if the process costs him all he has. Doctor declares that Quammy rhymes with Swami, and proves it by the fact that our friend has found, and lost after some experience, several dark-skinned persons of Eastern extraction who needed what Quammy could supply. But Quammy always turns up serene and still searching no matter how grossly he has been swindled—he is made that way. He has found time this summer, in spite of his Liberty Loan and Red Cross activities, to buy and read the latest "occult" books, consult and "test" several mediums—meeting the incidental expenses without a quiver. He has attended seances, conventions where "communication was established with the astral bodies of the heroes of Pershing's forces who have died in France", practised psychology, gotten some "absent treatments" for a severe case of oak poisoning, which Doctor finally alleviated, purchased a sword for ceremonial magic experimentation—and broken it clearing brush one day up at the Camp—as well as a "magic mirror" and a "gazing crystal". In fact Quammy has had a lively and expensive summer, alternately enlivening and distressing his friends, as well as adding to their comfort and pleasure. Without Quammy some of our camp-fire talks could never have taken the turn they did. For instance:

"Oh, I see now why all you Theosophists come to California", Quammy remarked one evening as he was reading in the early twilight a newspaper he had brought up from town the evening before. "New race forming, and getting ready for the Manu—why have you never said anything about this, Mentor—never knew you to be so secretive before?"

Mentor for once looked puzzled. "What on earth have you got hold of now, Quammy?" he asked. Spinster, who had read the paper, glanced over to Doctor with a significant smile; the latter began to chuckle.

"Interview with a 'prominent Theosophist' in the *Evening Herald,* Mentor. Big head-lines, very important article—Hollywood, 'the cradle' of the new sub-race—here, you read it yourself," he continued, handing the newspaper over. Mentor took it, adjusted his position to the fading light, and this is what he read:

CLAIM L. A. TO CRADLE SUPER RACE TO FACE NEXT FLOOD

BOTTOM OF PACIFIC TO RISE AND FORM NEW CONTINENT, SAY THEOSOPHISTS

SOUTHERN CALIFORNIA TO BE PRESERVED

HOLLYWOOD CULT AWAIT COMING OF MANU TO LEAD THEM TO CHOSEN COLONY

California, the only part of this continent to be preserved, will not be submerged when the Pacific ocean rolls over America, inundating it and leaving the present ocean bottom as a new continent for a new race.

Californians today, Californians of super spiritual, mental and physical development, are even now being colonized to produce a new race.

Within the next 800 years the Manu, or great leader, will be incarnated to lead the chosen souls into a colony that, for years shall concentrate on the propagation of the new people.

These are the latest developments in the theory of Theosophists that within the next 1000 years the American continent will be submerged and the floor of the Pacific ocean, now being transformed, they say, will become the home for the sixth root race.

"SUB RACE HERE"—It has already been announced by the Theosophists that the sixth sub race of the sixth root race is being born and that California, and particularly Hollywood, the home of Krotona, Theosophic institute, is the cradle for this sub race.

But now it develops that Lower California is to be the home of the sixth root race, and that the colonization is beginning now. Also that when the present continent sinks under the waters of the Pacific, never to rise again, California and a narrow strip of land along the coast will be preserved and amalgamated to the new continent.

"COLONIZING NOW"—The colonization work is at present only beginning, and, it is said, is under direction ot two master men now in India, and known as Master M and

> Master K-H. The Manu who will later assume charge is now known to his people by the Indian name of Vaivasvata, according to S. E. Snyder, prominent Theosophist, who today explained the new theories.
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> But, pending his incarnation, the super-souls of California will be led, some by spiritual instinct, some by clear knowledge of race building, into the Lower California colony or to other locations in California, where the new race may be auspiciously founded.
>
> MAY START SOON—It is anticipated by some Theosophists that the Lower California colony may be begun at any time in an official way. It is highly probable, Mr. Snyder declares, that some Theosophist of sufficient means, may present some vast tract of land there to the leaders of the cult for the purpose of concentrating the work of preparing and building the new race.—(*L. A. Herald,* June 25, 1918.)

"Now we know why we came to California, Mother", chuckled Doctor, in the pause that followed Mentor's reading.

Quammy took the bait as eagerly as a hungry trout strikes a fly. "Well, I suppose you didn't want to give out the truth; you know you've always said it was Mother's illness that brought you here, and her good health that kept you. I must follow this up right away", he added eagerly.

"It's *complete,* isn't it, Mentor?" queried Spinster, with a laugh, waving her hand at the paper which Mentor had quietly laid down.

"Yes, that is the word for it, my Dear", was the answer, "as *complete* a perversion and gross a materialization of theosophical teachings as it has been my misfortune to see in some time."

"Why, Mentor", expostulated Quammy, "you don't mean to say that! Doesn't Theosophy teach that a new race is forming and a new Teacher coming? I know I have read that in some theosophical book somewhere."

"Theosophy teaches a number of things, Quammy", answered Mentor sadly. "And theosophical students with an itch for publicity and a great deal of theosophical misinformation turn and twist those teachings until the world is bewildered as to what Theosophy really *does* teach; and sensible people conclude with some reason that 'theosophists' are rather irresponsible folks."

"Why is it that the Teacher, or Saviour, is always *coming,* Mentor", asked Doctor—and then reminiscently, "I remember, when I was a boy, of some neighbors of ours going up to the roofs of their houses to greet the *coming* Lord: but they came down again", he added with a chuckle, "and some of them caught the most terrible colds."

Mentor laughed. "I suspect it is just that purblind human desire for a change, for new things. People can't seem to give undivided attention to the present and its duties; and that is what is the matter with some of us. Some 'theosophical' students waste any amount of energy on the subject of a 'coming Christ'—not in the least realizing that the Teacher has come and gone, stated

definitely when the next Teacher *would* come; and that the real work of present-day students is to *spread the teaching*—not to speculate about what *will* be—distorting meanwhile what the Teacher actually left."

"But about this article," demanded Quammy vigorously. "What is wrong with it?"

"Practically everything in it is incorrect, on the basis of H. P. Blavatsky's teaching, isn't it, Mentor?" asked Doctor.

"Well, let us see", was the answer. Mentor led the way into the Cabin where a reading light was available, and the Family went in after him, soon finding comfortable resting-places, Doctor stretching his tall frame out on one of Mother's skillfully woven "rag" floor rugs.

"The first statement", began Mentor, "is to the effect that California will not be submerged when the Pacific Ocean submerges America: Theosophy makes no such definite statement. The next statement, to the effect that Californians of 'super spiritual, mental and physical development' are being colonized to produce a new race, is unsupported by any evidence. People of such development would know too much to be caught in by the sort of delusion this article implies.

"The next statement affirms that 'the Manu' will be incarnated within the next 800 years. Theosophically speaking, this is nonsense. In fact the very phrase, 'the Manu', as here employed, implies a misunderstanding and gross materialization of Theosophical teaching—for Manu is a *humanity*, rather than a being." Mentor went to the book-shelf and got down the little volume, *"Transactions* of the London Lodge." "Here is what H. P. B. says", he continued:

> *Q. What is the real meaning of Manvantara or rather Manu-antara?*
>
> A. It means really "Between two Manus," of which there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages," Mahayugas. When the word "Manu" is analysed it is found that Orientalists state that it is from the root "Man" to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.
>
> *Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?*
>
> A. Of both, since "human consciousness" is but a Ray of the Divine. Our *Manas*, or Ego, proceeds from, and is

the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun, and an *Agnishwatta* Ancestor. As "*Manu*" is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source. In the exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the *Manasa* of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Mahamanvantara?

A. It is possible to say so, if you like.

Q. Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousness there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the Purânas of the great Yogis that they gave birth, one to all the serpents, another to all the birds, &c. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the "Son of the Sun." For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by

the Universal Mind to lead and guide thinking Humanity onwards.

"Again", continued Mentor, in the Secret Doctrine She refers to Vaivasvata Manu as 'the one human being'.* Where this student got the idea implied in the phrase 'within 800 years' is also a mystery," continued Mentor. "A Manvantara, or the reign of one Manu—to use a phrase—includes 308,448,000 solar years; and the number that have elapsed since the 'Vaivasvata Manvantara'—or the *human* period—is only some 18,000,000 years.* So the coming of the new Manu, even if a being and not a humanity is meant by the term, is not for about 289 million years from now—figure it out for yourself.

"Another point, there is nothing in the teachings of Theosophy to support the statement that America will be submerged within the next 1000 years. Why, the Sixth sub-race of our present Fifth Race will not be here for 16,000 years, according to *The Secret Doctrine,* so the submersions that precede the advancing race cycles are clearly thousands of years in the future."

"Isn't Lower California, by its very geological nature, itself likely to be one of the first sections to sink beneath the Ocean?" asked Doctor.

"Undoubtedly", was the answer.

"Guess you better not join the new colony then, Quammy", laughed Spinster, "we cannot afford to lose you that way."

"Well, we might go on, Quammy, and analyze these statements further", Mentor laid down the newspaper, "but what is the use: to a student who is really acquainted with Theosophy they are ridiculous and unworthy of serious consideration. The abuse of sacred names appears in this 'interview', of course," he continued sternly, "but what can be expected of people when 'they know not what they do'. Nothing is sacred to the present generation, and this 'prominent Theosophist' assuredly belongs to it. The Forerunners of the Sixth sub-race may be here now, but it is quite certain that they are not advertising themselves, or promoting colony schemes."

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"Let's have some music, Quammy", said Mother, putting down her knitting.

"And let's go out-of-doors for it", added Spinster, gently prodding her prostrate Father with a dainty foot.

And so Quammy sung to the moon and the dusky pines, while the creek gave accompaniment to his sweet-toned guitar. His "new race" eagerness was forgotten, his soul was in the present. But who can say what Quammy will find in his newspaper tomorrow, or upon what he will next cast the restlessness of his "wandering eye"!

*See Secret Doctrine, Vol. II, p. 69, Original Edition; p. 72, Third Edition.

THE TIDE OF LIFE*

(ANNOTATED BY H. P. BLAVATSKY.)

(*Concluded.*)

—"Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not."

FORM exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.[1] Modern speculations,[2] as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.[3] From the standpoint of the terrestrial Globe, the first modifications of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of "primordial earth," it could be re-formed into any other mineral or metal. The specialization of the minerals, or "formation of the mineral kingdom," is perhaps marked in the Genesis-Cosmogony by the words,—

"The Elohim called the dry land Earth,"

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to spirit. The crystal, for example, retains

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* This excellent article was first printed by Wm. Q. Judge in *The Path* for May, 1888. We reprint it more especially because it is annotated by H. P. B.—ED. THEOSOPHY.

[1] It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.—[H. P. B.]

[2] "Geometrical Psychology," Miss Louisa Cook.

[3] Here is the key so much desired by enterprising—indeed all—students. It is by means of these correllations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of color, form, sound, or whatever else.—[H. P. B.]

its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva*.

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

"The earth brought forth grass, herb yielding seed, and tree bearing fruit,"

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the "Tendency to Evolution" of the Scientists—, and not that violent and unnatural process termed a "creative act."

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.*

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

"The Elohim said, Let there be Lights in the firmament,"

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these "Lights in the firmament" may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this kingdom are, as

* For further information on this point readers are referred to "The Color-Sense" by Grant Allen.

modern science has shewn, the *protozoa*,—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

"The Elohim said, Let the waters bring forth abundantly the moving creature which hath life."

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth "bringing forth grass"—or "sprouting forth sproutage," to translate it more literally,—we now have the waters "bringing forth the moving creature which hath life," as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the "tendency of Evolution," or the "Downward pressure of spirit," might again cause the waters to produce the "moving creature which hath life"—the *monera*,—in fact, that what is unscientifically termed "spontaneous generation" might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or "back-boned" creatures; the invertebrates being grouped under the two general heads of the "moving creatures in the water" and the "creeping things upon the earth." In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a "creative act."

"The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth."

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Kàma* in certain Eastern classifications.* Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*,—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical,

* Vide "Esoteric Buddhism," chapter on "The constitution of man."

spiritual race, called by some the "Progenitors" or "*Pitris,*" by others the "Planetary Spirits" or "Descending *Dhyan Chohans.*" This curve marks the downward evolution of man's spiritual nature, the development of the soul.*

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight—, we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

"The Elohim created man in their image, in the image of the Elohim created they man."

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting pyhsical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely—

"A quintessence of dust."

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man

"In action like an angel; in apprehension like a God."

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series of ascending spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas*, considered idealistically this time, by virtue of which it "creates for itself an external world of delight,"[1] would correspond to the quality of colour in the fire element. Of the earliest races of men

* There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—*i. e.*, from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite etherial, transparent. The first man (Humanity) is Etherial too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.—[H. P. B.]

[1] Vide Sankaracharya's "*Viveka Chudamani.*"

we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of "primordial earth" and the "Fire, Air, and Water Elementals."

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of Æons; for the first—the ether-beings—we have the Indian titles of *gandharva*,—celestial musician,—or *Deva*. But having gone thus far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma*, in the second a perfect *Buddha*.

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding, as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives

on the physical plane,* and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet): for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five parts elemental water; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur; they are really formed on a much more complex principle.[1]

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energising spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by Eastern mystics.[2]

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*, Vitality or *Jiva*, Substance or *Sthula Sarira*, motion under desire or *Kàma*—of the animal, Man has added a fifth,—corresponding to the macrocosmic elemental Fire,—human reason, or *Manas*.

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories; the element of *Buddhi* being added to form the *Mahatma;* and *Atma* completing the *Buddha*, perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles corresponding to groups of experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon;* it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit*, or *Dhyan Chohan*. These spiritual principles, constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit.

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* This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in ether of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.—[H. P. B.]

[1] Vide Man; Fragments of Forgotten History, p. 13 note.

[2] Vide "Esoteric Buddhism."

In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

CHARLES JOHNSTON, F. T. S.

ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE*

WITHOUT going too deeply into certain vexed questions based upon what the orthodox men of science please to term the "hypothetical" conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that "every being and naturally-formed object is in its beginning, a spiritual or monadial entity" which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That "each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoïd relations with the essential aura of every other, and that, *mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion, this analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate but in inanimate nature." (*Clairvoyance, Hygienic and Medical*, by Jacob Dixon, L. S. A. L.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided

* This article was first printed by H. P. Blavatsky in *The Theosophist* for February, 1881.

muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Dubois Reymond, Brown-Sequard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Dubois Reymond; who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od* Force, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i. e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature*. Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly-discovered electromagnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions, to a very high degree.

This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus—on the authority of that well-known medical journal, the *Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science,* Professor Loomis shows that "persons, especially children, wearing dry slippers with thin soles, and a silk or woolen dress, in a warm room heated to at least 70°, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas-burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed." So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels in South Africa*, that the hot wind which blows during the dry seasons over the desert from north to south "is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound. . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted."

From some facts elicited by M. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that "a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings." The experimenter verified the results upon four different sensitive subjects. He says that he "was first drawn to the enquiry by the fact of a lady looking at a collection of shells, complaining of pain while holding one of them. His method of experimenting was simply to place a shell in the subject's hand; the *purpura chocolatum*, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulders off at the fingers."

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility. He then removed the patient to a sofa, and the shells to a sideboard. "In a short time," says Dr. Dixon, from whose book we quote the experiment, "to his astonishment the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; the phenomenon, strange to say, was repeated. He then had the shells removed into a back room, and subsequently into other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible . . . for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day, these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which was most wonderful; the others of the twelve were the *purpurata cookia*, *cerethinum orth.*, *pyrula ficordis*, *sea urchin* (Australia), *voluta castanea*, *voluta musica purpura chocolatum*, *purpura hyppocas tanum*, *melanatria fluminea*, and *monodonta declives*."

In a volume entitled "The Natural and the Supernatural" M. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this inter-action between man and nature, the *Microcosm* and the *Macrocosm*.

THE HIDDEN SELF

GOD, spirit, soul are familiar words to Western minds. According to our education and environment each of us attaches his own meaning to the terms. In general, however, we are all alike in this that they mean something outside of us, something superior to us, something that may be gained or lost. In short it may be said that we are all soaked through and through with the idea of separate identities.

It is this idea of separateness that must be gotten rid of and it can only be gotten rid of by understanding. There is no way by which a false idea can be transformed or converted into a true one, any more than there is any way by which darkness may be converted into light. Ignorance is never transformed into knowledge. But we who have false ideas and who therefore dwell in darkness, the darkness of ignorance regarding our self and our real nature, may enter into the light of knowledge.

The process is not one of addition or acquisition. If our ideas are false we do not grow wiser by retaining them and increasing our store. No sum of finite things can make an infinite. No number of mortal things can be combined into an immortal.

We assume that we are mortal and that by some process we may become immortal. We assume that we are finite and by some process we may become infinite. We assume that we are these bodies or these minds and that by some mysterious event we shall nevertheless survive after their dissolution.

These assumptions are all false and are based upon our ignorance and misunderstanding of nature and ourselves. These false ideas are transmitted from generation to generation and strengthened by those blind leaders of the blind whom we accept as our teachers. That they are imparted and received in good faith and all sincerity does not alter their fundamental falsity. So long as they are held by the individual, treasured by him, or remain dormant in him, true perception is not possible.

We have to substitute true ideas for the false ones. That is all, but all is literally in that. All our thinking, all our speech and all our actions proceed from the basis of the fundamental ideas we hold in regard to God, to Nature and to our Self. If our fundamental ideas are false we are building upon sand; if true, we are building upon the rock. Civilizations flower and perish, nations rise and fall, religions come and go, individuals are born and die in ignorance, going "from death to death"—and all from the same cause: they are built upon the sands of ignorance and misconception.

The true ideas are supplied by Theosophy, the Wisdom-Religion of the ages. They have never been withheld from any one at any time. They have to be perceived and adopted by each indi-

vidual for himself, and by him applied to that structure of thought which he calls his mind and that form of action which he calls his daily life. When so perceived, adopted and applied the result is the gradual purification of his whole nature, visible and invisible. Step by step as this purification goes on, darkness is replaced by light, ignorance by knowledge, and he knows himself to be the way, the truth and the life. Then he has come into his inheritance and can claim his kinship with the teachers of men; he is upright, he has raised his head, he breathes the same air that they do. He lives in spirit and is in the conscious enjoyment of his own immortality. He goes forth into the world of thought and action to work for the liberation of all souls from the bondage of ignorance. He will be physically of matter, he will move surrounded by matter, occupying temporary bodies of short duration. For only so can he contact on their own plane of being those who are still enmeshed, but he himself will experience the unbroken continuity of conscious everlasting life.

We both live and act in matter; we both live and act in thought; we have so identified our consciousness with body and mind that this identification has become automatic, instinctual, habitual, intuitive. Those whom we call the divine beings, the Christs, Mahatmas and Masters of all time, live in spirit; they only act in and on matter and mind. There is, therefore, a masterpiece of meaning hidden in the phrase "the separation of the Soul from the Body." We, no less than the Masters, are Souls; but we think we are separate from our soul and from other souls, and, since no being does in fact exist alone, we think we are these actions, this body, this mind. Separation of the soul from the body consists therefore in identifying our thoughts with the real in us as opposed to the impermanent; in the recognition that we are the power which sees and not anything perceived. There is but one Power in all and behind all, whether we name it God, or Spirit, or Life, or Consciousness. That Power in each form is the Soul or real being in the form, and is our very Self. It is limited in any form by the perceptions held and the instrument in use.

All actions trace back to the Power to act. All ideas trace back to the Power to think. All experiences trace back to the Power to know. Not, then, till we get behind all actions, all thoughts, all experiences, to this Actor, Perceiver and Knower, do we come to the real and the Immortal in ourselves and in all others. This is The Hidden Self. So long as we are attached to actions of any kind, we are identified with the body we are using and cannot dissociate our Self from it. So long as we are attached to ideas of any kind we are bound up in the mind we are using and cannot dissociate our Self from it. The gross thinker thinks it is the eye which sees. Disembarrassed of that delusion he thinks that it is the mind which sees, a more refined and subtle illusion still. Both are egoism—false identifications of the Self. In fact it is this confounding of

the Soul, the Perceiver, with his perceptions or with his tools and instruments of perception, which is the very root and basis of all our false ideas of life, and this egoism arises from and is sustained by our ignorance.

Each one is constantly thinking, "I am this," "I was that," "I will be thus and so." All this is egoism and has to be set aside. We never were anything that can be seen by the senses, remembered or imagined by the mind, or that can be felt or experienced in any way. Nor will we ever be. There is That in us which thinks, which experiences, which observes, which acts. What he thinks, experiences, observes, does—all mere forms of actions—all these spring from him. They are his creations, but he himself is the Creator; Self-created, Self-sustained, Self-changed, is this Universe, whether as a whole or in any of its parts.

I am not this body. I am not this mind. I am not this nature in which I am enveloped and which I am constantly changing. I am that which is, was, and ever shall be. This idea of the unchanging hidden Self is difficult for some and easy for others. It is difficult because we seek to define the Self, not seeing that the Self is he who is seeking and making the definitions, whether they be large or small. It is difficult because we do not see that every definition is a limitation and that each one makes and is making his own limitations.

Self cannot be defined. Self cannot be limited. Every such attempt is an imprisonment—a self-imprisonment. Some of these prisons we have built round ourselves we glorify and gild by calling them our ideas, our religion, our philosophy. We have imprisoned Soul and Spirit in our bodies, our senses, our language, our minds. We are the prisoner, in our prison, whereas we should be the dweller in his house, free to come and go.

"The mind," says the Voice of the Silence, "is the great slayer of the Real. Let the disciple slay the slayer." For it is by the ideas we hold that we are bond or free. The Soul looks directly on ideas and acts in accordance with them. That which binds is also that which sets free. That which separates is also that which unites. So long as we look for description, relation, definition, of Soul and Spirit the Self is immersed and enmeshed in the "modifications of the mind," *i. e.*, in false ideas.

But when true ideas are entertained, when the Soul is perceived as being entirely distinct from any experiences and disconnected from all material ideas, knowledge of the true nature of the Soul itself springs up spontaneously within, and the Identity of the Soul with the Self is seen, known and experienced. This Identity is the eternal fact. Knowledge of it constitutes conscious immortality. This is the realisation of the hidden Self. Realisation comes from dwelling on the thing to be realised; not on any modification, limitation or definition of it.

ON THE LOOKOUT

"Bishop" Wedgwood of the "Old Catholic Church" writes to *The Occult Review* for July a letter which is perhaps more illuminating than he intended it to be. From "rev." Wedgwood's own statement it appears:

(1) The "Old Catholic Church" presided over by Mr. Wedgwood is quite at variance with "the old catholic church" presided over by "Bishop" Mathew who "consecrated" "Bishop" Willoughby, who "consecrated" "Bishop" Wedgwood, and that both these old catholic churches are equally at variance with the Old Catholic Church in Switzerland, which is likewise at variance with the Old Catholic Church in Holland. It also appears that Bishop Mathew had broken off relations with the continental Old Catholic Churches and ceased to use the name long before "Bishop" Wedgwood was "consecrated."

(2) The various "Bishops" consecrated by Bishop Mathew all found it impossible to work with him for any length of time and are all "in other communions."

(3) The essentials to "consecration" are (*a*) "the Imposition of hands by the consecrator," (*b*) Prayer, and (*c*) "a sufficient specification of the office to be conferred." Mr. Wedgwood states that he received his own "ordination on his own terms."

(4) Since the "Old Catholic Church" movement has passed into the hands of "Bishop" Wedgwood "great changes have taken place; the ritual has been completely revised, and people are admitted in the widest basis of intellectual freedom."

(5) "Christ Himself is the true minister of all sacraments, Whose power can and does work *irrespective of the private fancies or personal unworthiness* of the human instrument He uses in the interests of His people at large."

When one contrasts the above statements of "Bishop" Wedgwood with the claims of unbroken "apostolic succession" and "the purity of the teachings of the primitive church," and that his old catholic church is "the sacramental church of the living Christ," also made by him, it is not difficult to realize that the chief basis of his "ordination" is not merely the "Imposition of hands by the consecrator" but "imposition" of quite another kind—the imposition of a conscienceless knavery and blasphemy.

Under the fifth statement above, any lie, any hypocrisy, any nameless infamy, whether practiced, approved and taught by "Bishop" Willoughby, "Bishop" Wedgwood or his brother "bishop," the "initiate" who is Mrs. Besant's evil genius, becomes merely the "private fancy or personal unworthiness" of the human instrument and does not make him any the less the instrument of the "living Christ." Is it possible that the name Theosophy is to be connected, even in the remotest way, with such a travesty on religion? The question is referred to Mrs. Annie Besant.

Azoth for July contains an editorial article, "The National God," which is a brief but powerful consideration of our national Idol, to whom, by proclamation the President exhorts "my fellow citizens of all faiths and creeds" to pray. The article concludes:

> "We have made a God in our own image, a sort of glorified man, and we are no whit better or more reasonable (in so doing) than the savage who carves a semi-human figure out of wood, bows down, sacrifices to it and worships it.
>
> "To infer, as the Proclamation infers, that members of all faiths and creeds are willing to pray to such a God shows a lamentable ignorance of other faiths and creeds as well as an unconscious conceit that this National God is of course accepted by all. We should be very sorry not to think that there is a large body of good American citizens who have a much nobler idea of God than this, not counting the Hindoos, Buddhists, Chinese and Japanese in our midst."

Thomas Paine of whom Washington wrote, "to him more than to any other is due the emancipation of these Colonies," is also the Thomas Paine who wrote *The Age of Reason* and who said, "the world is my country and to do good is my religion." Doubtless the *Azoth* article will shock the sincere church people who may read it, as the *Age of Reason* shocked the idol-worshippers for whose spiritual and mental as well as physical and political freedom Tom Paine lived and worked. It is comparatively easy to break the bonds of physical slavery for another, but slavery to idols is another matter. Each must be his own iconoclast, and a very large part of the good citizens of our country are still idol-worshippers and bow down before the National Idol.

The same number of *Azoth* contains, under its department of "Theosophical Talks," the concluding part of a discussion of "the sex question" by "A Helper." We are inclined to think our "helper" stands in greater need of receiving help than of giving it, of receiving a "theosophical education" than of essaying to give a "theosophical talk." Although he says that "The Ego is the 'Thinker'" and "has no 'sex' as we understand the term," and seems to understand that "Manas" and "Buddhi" are not two separate beings, but the qualities, attributes and powers of one being, the "Ego", he yet thinks that "a perfect marriage will only be possible when the Ego wholly incarnates his positive half in a male body, and his negative half in a female body at the same period of Time." He sees in sex perversions and degeneracies of all kinds "examples of the type that miss the *purpose* of the theosophical teachings;" in human love he sees "the yearning of the incarnated part of the Ego for its upper half . . . the male part of the soul is ever seeking its complement, which it expects to find in a physical body of the opposite sex;" and this "yearning is taken advantage of by the powers that be to propagate the race by the bringing about of marriage." The "purpose" spoken of as that of the "theosophical teachings" and the "development of Man" is "to raise the animal consciousness to a point where the *whole* Ego can enter into and coalesce with, the androgynous man." Until then there can only be the "yearning" of the "incarnated part of the Ego for its (literally) Soul Mate."

The theory and ideas advanced by "A Helper" as "theosophical" teachings are, in fact, a confusion rather than a compound of "teachings" put forth in the last generation by P. B. Randolph, Thomas Lake Harris, Allan Kardec, and numerous others, both before their time and since. They are a form of phallicism, or a hodge-podge of it, rather, and all the ancient popular and exoteric religions, Christianity not excepted, are full of its cults, exponents and practitioners. All such ideas and practices are anything but Theosophy or theosophical teachings or practices. If "A Helper" will turn to *Lucifer* for September 15, 1888 (Volume III, page 30), he will find an article entitled "On Dynaspheric Force" by Laurence Oliphant which is a guarded but clear exposition of the doctrine of Sympneumatics", identical with the ideas of "A Helper." At the conclusion of that article H. P. B. put in brackets this statement: "The Editors expressly desire to disclaim all responsibility for the views expressed in this article." We wonder that the Editor of *Azoth* did not accompany this "theosophical talk" with a similar disclaimer of its gross carnalization of the Theosophical teachings regarding the nature of the Ego, of Buddhi, of Manas, of the "sex question."

Sex, in theosophical teaching, is the physical resultant of the *sin,* not the splitting in two "parts," of the Ego, the spiritual being, *Atma-Buddhi-Manas,* the "Soul" or "Thinker." The *causation* was spiritual and Manasic —the erroneous thinking and use of his spiritual powers; the *effect* was physical and psychic: effects from which we all still suffer, for "they and none other are we." More grievous as an effect than any sexual perversions, howsoever grievous these may be, is the grievous perversion of our

ideas of religion, ethics, Nature and Man. The world is filled with warring sects and cults, each with its ideas and practices regarding sex, soul, spirit, mind, matter, god, and the relations of these. What are all these but psychic, physical and astral effects of the "fall" of Man; the unexpended and unadjusted *Karma* of that race of Spiritual Beings which we are? That Karma is deepened, accentuated, made infinitely heavier by our continued and continuing misuse of our divine nature and powers, whether that misuse goes on in its gross form of sexual abuse, or in our misunderstanding, misrepresentation and perversion of the pure Teachings of Theosophy. But the burden of the latter is beyond compare greater than the former and vastly more difficult to eradicate, for it affects the very centre of our being; it is the field of origin, because the plane of causation, of all the other sins of the race, sexual or any other kind, whether those be "dormant, extenuated, intercepted, or simple." Spiritualism, necromancy, spirit brides, affinities, soul mates, and the ideas that foster these practices, are part of that evil karma.

Upton Sinclair's for August contains the continuation of "The Profits of Religion," which is shortly to be issued in book form. The current instalment deals with "the church of the quacks," and discusses the "Holy Rollers," Seventh Day Adventists, Koreshanity, Mazdaznan, Babism, "Black Magic," in which Mr. Sinclair pays his respects to the different private brands of theosophists, Christian Science, "mental malpractice," New Thought, and Spiritualism. All these are called "the graft of Grace." Much that Mr. Sinclair writes is true of the exponents and followers of the many cults of the pseudo-occult and the pseudo-religionists. Probably any one of the sects mentioned would quite agree with Mr. Sinclair's strictures concerning all the others, and would, for their own particular form of *coup de grace,* apply with equal earnestness and more relish the same strictures to Mr. Sinclair, his ideas and his own particular form of exploitation of human nature. We quote:

> "And this kind of swindling is going on every night in every city of America . . . going in the field of mental healing, and of all other 'occult' forces and powers, whether real or imaginary. It is going on with new spiritual fervors, new moral idealisms, new poetry, new music, new painting, new sculpture. The faker, the charlatan is everywhere—using the mental and moral and artistic force of life as a means of delivering himself from economic servitude. Everywhere I turn I see it—credulity being exploited, and men of practical judgment, watching the game and seeing it through, made hard in their attitude of materialism. How many men I know who sit by in sullen protest while their wives drift from one new quackery to another, wasting their income seeking health and happiness in futile emotionalism! How many kind and sensitive spirits I know—both men and women—who pour their treasure of faith and admiration into the laps of hierophants who began by fooling all mankind and ended by fooling themselves!"

With all this every one can agree, not because Mr. Sinclair says it, but because it is the universal experience of mankind. No one of us but has repeatedly been deceived, cheated, robbed in his faith, his confidence, his good intentions and desires, and by consequence of his property, in the name of love, of home, of country, of brotherhood and of God. More than that, each one of us has over and over again been self-deceived by the evils, the follies, the weaknesses and the vices in ourselves putting on the mask of virtue and of piety and whispering to us in our thoughts and reflections with "the tongues of men and of angels." Still more, and still worse, what one of us has not and does not over and over again deceive others by holding out to them the particular patent cure-all we are ourselves taking, and receiving the emoluments of our "good works" in that direction? All these are the common because universal evils of mankind.

Mr. Sinclair draws his moral and preaches his cure for these universally common ills in this wise:

> "In each of these cults which I have called the 'Church of the Quacks,' there are thousands, perhaps millions of entirely sincere, self-sacrificing people. They will read this book—if anyone can persuade them to read it—with pain and anger; thinking that I am mocking at their faith, and have no appreciation of their devotion. All that I can say is that I am trying to show them how they are being trapped; how their fine and generous qualities are being used by exploiters of one sort and another; and how this must continue, world without end, *until there is order in the material affairs of the race, until justice has been established as the law of man's dealing with his fellows.*"

We wonder seriously if Mr. Sinclair has ever asked himself what was the difference between Jesus, Judas, Pontius Pilate, the High Priest, the Roman soldiery, and the multitude? They were all brothers in that they were all men with a common nature, a common environment, a common need, and certainly each one of them, not excluding Judas, was "sincere and self-sacrificing" in his own way and in his own opinion. Each of them had "faith" in something; each had "devotion" to something; each showed on occasion "fine and generous qualities;" what, then, *was* the difference, and how did it originate?

According to Mr. Sinclair's concluding phrase quoted above, which we must take to indicate his philosophy of life since "he himself has said it," the difference was due to their respective differences "in the order of material affairs." If that were true then Jesus, whether looked upon as exploiter or exploited, should have been in the worst case of all. Of "possessions", in the material sense, he had nothing at all, nor did he pay any attention to them, so he lacked "order" in entirety as far as this world is concerned. Judas, Pilate, the High Priest, the multitude—no one was so *poor* as to do Him reverence. Yet we think Mr. Sinclair, as all of us, would prefer to wish to be like Jesus than like any of the others of his day. And if "wishing" would bring us to His estate, we would doubtless all be Christs.

According to the logic of Mr. Sinclair's position—and it is one shared by a vast multitude of mankind, whatever their professed "faith,"—theft would stop if the thieves had plenty of money—if they did not "have to steal" because of their poverty; lying would cease if the liars did not "have to lie" to get what they want—material things; murder would be eliminated if those who cause us "pain and anger" would kindly commit suicide; cowardice would end if there were only "nothing to be afraid of;" quackery would cease, religious and otherwise, if the quacks were afforded an income or a pension in an "orderly" way; justice "would be established" if there were no incentive to injustice—and so on, *ad infinitum.*

Does it occur to Mr. Sinclair that innate in the very idea of justice is the idea of reaping what we have sown? That there can be no "material" justice if there is not justice throughout the whole nature of man and the whole of nature. That "order" is *heaven's* first law, not earth's, or man's, as man conceives of heaven and earth. How can justice "be established" if there be not justice already in the whole of nature; or how can it be established among men, if men *believe* in injustice—that they can do wrong by their fellows and gain good for themselves in so doing? Mr. Sinclair can take either horn of the dilemma he prefers and he will infallibly find it has *two* horns. Mr. Sinclair and all the rest of us are receiving justice every instant, for every instant we are reaping what we have sown and sowing what we shall reap. And this, regardless of quacks and their "victims," regardless of our "faith," our "opinion," our "religion" or our "philosophy;" regardless of whether we are governor or governed, exploiter or exploited, sick or well, "rich man, beggar-man, thief," or "butcher, baker or candle-stick maker." The very ideas we hold, the very actions we perform, the ideals we form—what are all these but a reaping and a sowing?

The injustices we all fall heir to, from whom do we inherit them but from our own former injustices? The obstacles we encounter, when we would learn better and do better, who placed them in our path but ourselves? If any other, then there is no Law, no Justice in Nature, and if not in nature, what folly and what madness to prate of them, long for them, talk about "establishing them"?

If there is any meaning in the story of Jesus it can only be that he was what he was because of the ideas he held and his conformity in action to those ideas. And so with those whom he healed and who were not healed, those who benefited from his mission and those who did not, those who believed in him and those who persecuted him. And so with all men, Christian, Jew or Heathen, then, since, and now. Does Mr. Sinclair, and does humanity, see the difference between profession and practice? Do we see the difference between what Jesus *lived* and *taught* and what his "followers" live and believe? Does he see the difference between Theosophy and human interpretations and applications of it? The victim of the nostrum and the nostrum vendor, whether in christianity, or theosophical societies, or socialism, or any other ism or cult, are both alike victims to one thing—selfishness and its effect, self-delusion. Humanity wants something for nothing or at a price—and acts accordingly. Buddha, Jesus, H. P. Blavatsky taught *the reign of Law and Justice*—something Mr. Sinclair cannot see, nor any one like him, because they cannot distinguish between *cause* and *effect;* because they are seeking to cure themselves by substituting a more desired effect for a less desirable one; because they want to reap *without* sowing: because they are in fact *materialists* seeking *spiritual* harvests.

The authoritative *Life of Stephen Girard,* by the historian John B. McMaster, just published by the J. B. Lippincott Company of Philadelphia, is a record of the career and public services of a true Theosophist who is but little known or remembered by the men of our generation. Stephen Girard was to the citizens of Philadelphia and to the Government and people of the United States in the earlier days of the Republic much what that other Theosophist of the City of Brotherly Love was to the trying period of the Revolution. The lives of Robert Morris and Girard have many parallel instances of civic duty and patriotic service performed in the light of a wealth, not only of money and property, but of those other and greater possessions, a broad charity and tolerance, a clean life, an open mind, and an intellect eager to render aid to one's fellows without distinction of race, creed, sect, or party. His example, energy and contributions made possible the financing of the government in the war of 1812; his prompt and devoted support saved the Bank of the United States; his inclusive philanthropy and love for the helpless led him to be a benefactor of the San Domingan refugees; in the yellow fever pestilences of 1793, 1798 and 1802 he was a brother and sustainer of the afflicted; in his long commercial and private banking career he was the embodiment of forbearance, patience, and fairness; at his death he bequeathed the bulk of his estate to the city of Philadelphia for the establishment and maintenance of Girard College for the care and education of orphan children. Such is a brief resumé of some of the more notable benefactions of Stephen Girard, friend of Humanity. His living exemplification of the Objects of the Theosophical Movement, and the basis from which that life proceeded, are indicated in the following excerpt from his will:

> "No ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College; nor shall any such person ever be admitted for any purpose, or as a visitor. . . . In making this restriction I do not mean to cast any reflections upon any sect or person whatever; but as there is such a multitude of sects, and such diversity of opinion among them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitements which clashing doctrines and sectarian controversy are apt to produce."